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THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

APRIL, 1874.

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AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

SURVEY OF THE FIELD.

Letters from Secretary Whipple.
Visits to
Hampton, Wilmington, Atlanta, Selma.

HAMPTON.

At Hampton the indications of growth and progress are very manifest. The pastor of the church, Rev. Mr. Tolman, has been a good deal out of health, and I have no marked progress to record in the church work. The classes in the school rooms appeared well, every way, giving very general gratification to their teachers.

The steady, rapid manner in which VIRGINIA HALL has gone up, has been a wonder to the people, white and black. The walls are finished and the roof was being rapidly put on. The ability to complete the latter, without incurring a debt, was furnished by two friends in Massachusetts, one making a donation of $5000 and the other promising to furnish the balance, which will probably be something more than that sum. When completed, the building will be one of the best in Eastern Virginia, and afford much needed facilities for the school.

A striking indication, though in an apparently small thing, of the rapidity with which Hampton Institute is winning the favor of Virginians, is shown in the fact that when the "Hampton Singers" were about starting out on their present tour, all the best citizens of the neighborhood and all the higher officers in the Fort and Soldier's Home sent them a very handsomely worded note, asking the privilege of giving them a benefit before they started. This was done with much mutual satisfaction.

The many friends of these Singers will be rejoiced to know, that in their recent season of rest, they dropped naturally and easily into the regular school routine, improved, not injured, by the unusual attentions they had received in the North. This accords very well with what you learn of the Jubilee Singers, and their usefulness in revival meetings in Great Britain. Is not this another indication of God's blessing on their efforts to educate themselves, and provide for the education of their race?

WILMINGTON.

The day spent there was one of the most rainy days of the season. Yet the school was well attended. It is under admirable management, and doing well. The teachers feel a little cramped for room, and plead for enlargement.

I was very glad to find that there was the most cordial feeling between the members of the city school committee

and our teachers. So far as I could learn there is no exception to this, notwithstanding a determined effort, though happily a limited one, to create an antagonism. The church work at Wilmington has been a failure, so far as relates to permanent organic results. The main apparent cause is now removed, but what measures should be taken in relation to it, it is difficult to determine. We must wait for further developments of divine providence.

ATLANTA.

Riding in the cars a few days since, I was pleasantly reminded of the growing influence and reputation of the Atlanta University. An Atlanta daily paper informed me that on the preceding day, the lower house of the Georgia Legislature had passed a bill making an appropriation of $8,000 per annum in aid of the work of that infant University. On reaching Atlanta, I learned that the circumstances under which the bill was passed were of the most gratifying character, bearing decisive testimony to the uncompromising fidelity of the Institution to principle, as well as to the high estimation in which it is held by those having the best opportunity to see its working and know its value.

So far as I could learn, the only marked opposition to the appropriation came entirely from outside of the legislative body, and arose not so much from any distrust of the University as from a desire that the State should establish, and have wholly under its control, a somewhat similar institution for the benefit of the colored people.

This led to the most searching investigation of the principles, the methods and the practical workings of the University. The fact that teachers and scholars, white and colored, sat at the same tables at their meals seemed particularly distasteful to some, and the president, Mr. Ware, was closely questioned as to his views and those of the teachers in regard to social equality, and other topics of a similar nature. His reply, that these matters were not subjects of legislation, and did not come within the province of the officers of the University; that in the discharge of their duties as Christians and educators, the teachers deemed it best to be color-blind, could not be gainsaid, and the Committee reported in favor of the appropriation. A gratifying mark of favor was shown to the bill in the house, by moving it forward over some three hundred bills, and putting it on an early passage.

On its final reading it encountered no opposition. One speech only was made in its favor, I think, by the chairman of the committee which reported it. The arguments were the high character of the Institution, the necessity of it, and the fact that in it the State enjoyed the coöperation of friends in the North. To meet the forms of law, the ayes and noes were called for, and to the surprise of the most sanguine, the bill passed by a vote of 129 in its favor to 2 against it. I was afterwards informed by a member of the Senate, that it would undoubtedly pass that body. One condition of the bill, that free tuition should be furnished to one student from each legislative district, will probably increase the number of students.

This gratifying action of so large a body, and the testimony thus borne to the importance of the Institution, and its value to the State, seem remarkably opportune. The friends of the work may well thank God and take courage.

SELMA.

Yesterday was communion Sabbath in the Congregational Church at this place under the charge of Rev. G. Stanley Pope. Two persons were added to the church, one on profession of faith, the other by letter, making the present number fifty-three, which a little more than doubles the number in fifteen

months; more than half of this increase has been on profession of faith. The new house of worship, dedicated to the service of God the first Sunday in October last, has added much to the prosperity of the church by the promise it gives of stability and permanence. It is a very neat structure, finished interiorly with Georgia pine, unpainted, but considerably variegated in color, and, especially when lighted, very attractive in appearance.

The church work is very encouraging. There seems to be a steady growth, not merely in numbers, but also in symmetry of Christian character in its members, and in activity in the service of Christ. To me the communion season of yesterday was one of great enjoyment. The sermon last evening was from the text: "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God;" and the close attention and deep interest manifested by the audience, showed that Christ's love had found a lodgement in many hearts. A more orderly and attentive congregation could no where be found. The regular Sabbath contributions of the church and congregation during the year past were something more than five dollars per Sabbath, and the average, since the dedication of the church, is much larger. The attendance at the Sabbath school averages about one hundred and fifty. Bro. Pope has much reason for encouragement in the condition of this little church, and in the hearty coöperation of the excellent corps of teachers here.

The day school, in the Burrell school house, is doing well. The salaries of the teachers, who are sent here by the American Missionary Association, are paid by the city school committee, who visit the school monthly, and appear really interested in its welfare. At their visit Friday last, they offered a premium to the scholar who would bring in the largest number of new scholars. I shall be surprised if this does not necessitate the appointment of an additional teacher for the already overcrowded primary grade.

TENNESSEE.

FISK UNIVERSITY.

Letter of a Presbyterian Lady, Nashville, Tenn.

Disinterested Commendation, and Appeal for Clothing.

The lady at Nashville, a part of whose letter is given below, said in a note accompanying it: "Mrs. Spence and others told me of these needs with so much submission and patience * * * I could not restrain myself from writing." This was to a lady friend.

We are cheered by this disinterested testimony, and grateful for the interest manifested in the students. *The clothing is much needed.* A gift of this sort sometimes makes all the difference between the student's going on with his studies or being obliged to give them up. We add a suggestion: Second hand clothing is asked for, but it ought to be good to be worth the transportation.

NASHVILLE, TENN., Jan. 23, 1874.

DEAR MRS. ——. My object in writing, is to interest the good ladies of your society in behalf of Fisk University, located in this city.

The same exactness, the same effort and thoroughness is given in this great school of Freedmen, as in the highest institutions of the North, and the result is something wonderful. I saw there young men, who six or seven years since were just learning their alphabet, and now are well versed in all the elementary branches, and this winter are making progress in the higher Mathematics, Latin, Greek, etc.; they are being well fitted to teach and preach to their own people. The faculty of this institution are earnest, faithful, self-denying Christian workers, devoted to the cause—their high scholarship and adaptability in teaching have elicited for them offers of fine salaries in Northern schools, but they will not give up this great work. The result of such

thorough instruction to these colored youth, is seen in the intelligent and correct answers to questions from the teachers, as well as in the questions they ask themselves.

Their translations and pronunciation in the languages would give credit to any Northern college. In history they are wide awake and exact in particulars.

The boarding department admits both sexes. The students are treated like sons and daughters in the family of the Principal. I attended the church and Sabbath school, all the services of which were deeply interesting. Their Sabbath school is graded the same as their day school; it was my pleasure to listen to one of the advanced classes, and I must say I imagined myself in a class of theology, for the few verses of the lesson were so analyzed—the derivation and sense of the words so clearly given, the intellectual and spiritual meaning of every sentence explained so minutely.

My purpose is not to eulogize but to speak of their wants. They need *money*, they need *clothes* (good second hand) for both sexes from the age of sixteen up to twenty-five. There are many little conveniences that might be thrown in with a box of clothing. Ladies will readily see how many articles are needed that can be had only with money. The more advanced pupils spend all their summer vacation teaching, thus having no respite the whole year; but this they must do to earn money to pay their tuition through the winter. Some of the girls teach now every evening to pay their own way in the University, but what a havoc upon their health. Others, not yet prepared to teach, must leave the school on account of poverty, though thirsting for knowledge. Now Mrs. O—— you are so in the way of doing good, and your mind and heart and hands are so full, you are just the one to appeal to—to set the ball going for the benefit of these youth.

As to second hand clothing, if the young gentlemen and ladies were appealed to, it wouldn't be a fortnight before you would have enough to fill a box or boxes, and O! what good it would do—not only dark garments, which keep clean longer, but last summer's light prints and muslins will be so acceptable, also hats, &c.

The Trustees of the Peabody Fund give aid to a certain limit, they have many other schools to help. This is a child of the American Missionary Association, which is doing so many noble works, and needs the assistance of every private Christian to carry on its plans. It is impossible with all the demands upon it to keep this grand school free from embarrassment. This institution sees many a dark day, and at times knows not where the means is coming from to feed from day to day more than a hundred persons, and as I have said, more than a few will be obliged to leave the school for the lack of suitable clothing.

Some may say "The Jubilee Singers" are making thousands of dollars in their foreign trip. So they are—the expenses of their large party are great—and it must be remembered that not a dollar of that money can be used to pay the salary of teachers, or any of the current expenses of the University.

They are raising money for the express purpose, and no other, of erecting a new building, to be called "Jubilee Hall," which they so much need.

Perhaps you are not aware they are now using the old barracks, built in the form of a hollow square—all is made neat and clean, but too contracted.

NORTH CAROLINA.

From Miss Ella Roper, Wilmington.

Pleasant Reminiscences — Encouraging Prospects in Wilmington.

The following letter to Sec. Strieby, contrasts the present favorable aspects of the school in Wilmington with those of last year when he was there.

It also compares the recent visit of Sec. Whipple with one made in the South ten years ago.

A good and true man has truly said: "No one recognizes the poetry of his life, while he is living it." After living this Southern life for ten consecutive years, one stops to query as to where withal she shall interest him who shall read! However as you neither live this life, nor propose to, at present, I am going to tell you something of Wilmington in 1874.

Had you been the visitor this winter, in place of Mr. Whipple, you would have marked many a change for the better in the Mission Home. As it was his first, our comparing of notes reached farther back, even into the days that are but a misty dream to me now. Ten years ago at Roanoke Island, our home in which to receive him was a log cabin; my school room, a pine tree's shade, where lizards and little negroes together presented themselves to my untutored hand. How the troop of comical barbarians would melt away from before me, when they caught sight of the terrible creature—a pretty, two inch lizard! In the twinkling of an eye, there wouldn't be a scholar left to lay hands upon! How I would like to begin over again!

Not even a single arch is necessary to bridge over the intervening years. We were there, and—are here! Our home to-day has in it all we need to make us content. The "Chapel" which is now the school room as well, of late years the abode of gloom and emptiness only, save for the uncanny spiders, is now actually cheerful! The sunshine lies on the floor, all the day long, if the clouds in the heavens allow; a stand of thrifty plants occupies a south window, to make us all feel at home; a fine large organ yields wondrous harmonies under the skillful hands of our music teacher from Nashua, N. H.; Guyot's best maps adorn the walls, where blackboards are not needed; and Boston itself seems present in the elegant single desks in which our students are seated. The energy and wise forethought of our new superintendent have left us no convenience to wish for, and lift from our shoulders many of the burdens that have rendered the mission work in this city so trying and unsatisfactory in the past years.

The "Academy and Normal School" is succeeding beyond my most sanguine hopes, both as to the class of students gathered, and the spirit manifested by them. We welcomed heartily the new regime, which was to make religious and moral culture first and foremost, in all our labor. The system to be pursued was as fast as possible, to bring them to the point of self-government, on Bible principles. Direct, personal contact with a live religion, a strong active manhood, was not long in showing its effects, both in motive and in act. The peculiar malleability of the race with which we have to do, doubtless renders them more susceptible. How important to have them under the best influences!

We are very happy in our work, both upon the week and Sabbath days, conscious of the change in a right direction every way. With rare exceptions we have the children of the best families in town, some of them of marked ability, from whom we must expect the bone and sinew of the next generation, so far as intelligent worth goes. We have no reason as yet to doubt the success of our present plan. Trusting the Father for his blessing as far as we work in the right path, I feel confident in saying that the foundation is laid for a noble mission in the years to come.

We owe much to the generosity of several publishing firms. Their donations of periodicals and papers add in no slight degree to the *live* tone of our family. Dead people are not successful workers. We hope that the donors may find this bread cast upon the waters, returned to their hand in the Lord's own way, at no very distant time.

From Miss J. H. Gay, Wilmington.

A Successful Bible Class—Freedmen Studying the Exodus.

It may interest your readers to know about one of our methods which we believe is accomplishing great good. I refer to the Union Bible Class held Sunday noons. The idea of this class slowly took form from the necessities of the case. The Sunday School of two churches near by struggled along against great odds, depending much on the help they get from some of our teachers, but during the summer months languishing sadly. Very few in these churches could be called teachers in a proper sense, it being all many of them could do to read a little. While willing to do the best they know, they have not much idea of the general scope of the Scriptures—doubtless enough to secure their own salvation, if obeyed, but not enough to command the respect of the young people growing up to a different intellectual standard.

The problem was to help these schools more, but in such way as to make them less dependent on our personal presence. We think we have solved it in the Union class, which is open to all. These lessons they afterwards go over in their own classes, both schools having adopted the same question book, that of the International series. I believe none of our services excite a more lively interest than this. All kinds of questions are freely asked, every body feels that a subject mentioned will be considered and discussed, even if not satisfactorily explained, so the questions become more numerous every week.

Mr. Dodge is thus able to give help about their real difficulties—points where their own minds are questioning, or where they have become confused and unable to answer the skeptical suggestions of others. For it is evident that the old style of religion is losing its hold upon the more intelligent. As superstition dies they are in danger of swinging off into disbelief of all supernatural forces and spiritual facts. Many besides those connected with the Sunday Schools mentioned, have strayed into the class; it seems to be attractive to them, and to satisfy a felt need.

The subject of the present lessons is particularly interesting to this people. The Exodus is the one thing in the Bible which appeals most strongly to their feelings and is brought home by their own experience. Any truth conveyed to them in the form of an allegory is quickly apprehended. They delight in such figures of speech, their ordinary language being in metaphor. It is a pleasure to us to study these truths with them, a new force being put into the literal story from their experience—(and did any body ever go over a Bible story without finding some precious thing unnoticed before?) Mr. Dodge had no idea of our being present in this class, but he can not keep us out. Not only do we enjoy it, but we feel that this hour is an exceedingly profitable one.

MISSISSIPPI.

From Mr. J. F. Claflin, Tougaloo.

Joyous Distribution of Clothing.

The two barrels of clothing arrived here yesterday, and were rapidly disposed of. The three great comforters and new sheets made the matron's eyes sparkle, for we had been waiting for them several days, to fit up three new beds, for which we had no clothing, and to-day we must have the beds, so those came just in the nick of time.

The checked pants I handed to a young man who has neither friends nor means; he assists the cook for his board, and gets along with a very scanty wardrobe. I told him to try them on. In a short time he came back, and with a doleful face, said they fitted "fus rate," and wanted to know the price. The fact was, he had no money and was looking upon the prize as far beyond his reach; when I gave them to him, you should have seen his face, and the way he leaped over the lumber in the yard. The coat was soon on the back of another faithful lad, who was as near

coatless as he could be. The new comforter and one pair of socks I gave to a manly little fellow, who works for his board in part, and the rest of his expenses are borne by his mother, who, I have heard, has but one arm, and yet keeps him here by her earnings, the best she can. He is a noble little fellow, up every morning before light, and down for the mail which he brings in before breakfast, and is as reliable as a railroad train; in fact, a great deal more so than these Southern trains.

The red shirts and shoes I gave to the son of our cook. Knowing no father, he and his sister are supported by the labors of his mother, who uneducated herself, yearns for better things for her children, and so toils on over that scorching stove. Hot and cold, wet and dry, she comes in the dark of the morning and goes in the dark of the night, with the sublime self-sacrifice of the fabled pelican, that tears her own breast to feed her young. O! these mothers of the South, their wrongs and sufferings, with divine self-forgetfulness, make the heart ache and the eye moist. Not half our students ever speak of a father. They are forgotten, deserted or ignored by the father, but there are few of them who cannot tell a brief and touching story of a fond mother somewhere, wearing her life away for their support. Many have sung "The Mother's Love," but who shall touch the pathos in the story of these mothers of the despised race.

The plaid woolen shirts and black pants, vest and cap, were given to one whose sad story is well known to many of you already. He has had the chills much lately, brought on by lack of sufficient clothing, and these warm garments could not well have found a more frail and delicate, or more needy frame. As I laid my hand on his flaxen hair and handed them to him, this son of "a high-toned Southern gentleman" gave me one of his quaint, sad smiles, and with water in his eyes, bore them away.

The dresses, sacks and skirts were all properly disposed of "where they would do the most good." Those two white aprons, trimmed with yellow, for dress occasions, were a happy thought of somebody. One of them was given to a very bright girl, as we say (i. e. light,) about nineteen, who "has no father," and is trying to educate herself. The institution has been her home for sometime. The other was given to a very dark girl, whose father is trying to pay for a little bit of land over in Alabama, and she with noble enterprise has attempted to make her own way, so as not to be a hindrance to their getting a home. Both of these are neat tidy girls.

TEXAS.

From Rev. B. C. Church, Goliad.

Privations—Promising Work.

Some of our Missionaries in the South receiving a small salary from us as Ministers, are employed also in teaching in the public schools, depending upon the State for pay *as teachers*. Their privations, from the delay and uncertainty of this pay, are incidentally referred to in the letter of Bro. Church, from which we make brief extracts. His missionary work is encouraging.

I commenced my school here last November. It will close the last of Jan'y., but I do not expect any pay for months. In October I received from the State about half of last year's dues, but it took it all to pay past dues. I have one dollar left me for stamps. I have secured credit for present supplies, promising to pay the first of February. My services were greatly needed at this place as teacher and as pastor. We keep up three congregations. I love teaching, my pupils love me, and our school is our hope; but I long to break new ground as a missionary, and secure more laborers in this great State.

My church here is the joy of my heart. The members are moral, almost strictly temperate as to whiskey, and some have

abandoned tobacco. They seek knowledge, and are in harmony with us in all our measures. I preach to them as I would to a Northern congregation, and they are as orderly and appreciative. Oh that we had more such churches as moral light houses in the deep darkness of this State!

Letter from a Teacher.

Uncertainty of "State pay"—Privations—a Racy Sketch.

In some cases in the South-West, we give commissions to teachers, with the understanding that they rely wholly on the school funds of the State, for their pay. The trials of these teachers are set forth in the letter below. We may be amused at the pithy way in which the story is told, but we must not forget that it was not a humorous affair to the heroic teachers. Of course we made the loan requested.

My sister and myself have been teaching under the commission of the A. M. A. ever since Sept. 1872, depending for our pay upon vouchers from the State. What are they worth? They are not worth the paper on which they are printed, at least, for the present.

We left Illinois, two inexperienced girls, not knowing anything about the prejudices of the Southern people. We borrowed about $70 each, of which it took $61.50 apiece to come down here on. We taught six months for $50 per month and paid $15 a month for board, or rather ran in debt for our board at that rate. We spent school hours working hard and afterwards taking in sewing to keep us in clothes and shoes.

Our school closed the last of May, and then we wanted to go home and go to school, but, *no*, there we were with a debt of $150 board bill, and $70 borrowed money, and only a pile of worthless papers with which to meet them.

I then took a school twelve miles in the country but could not find any one who would board me, so as it was the only way to get us some shoes, I rode the twenty-four miles a day through the woods where two parties of desparadoes were fighting and robbing. Many a time I would run my little mustang nearly all the way for fear of those wicked men.

I taught one month there, and then went back to the old school with my sister. There was then but one place we could board, and that was at the hotel for $25 per month. At the close of two months' work, we found our money would not come for months, and then, besides, our landlord wanted his pay monthly. We closed our school, expecting to leave our things for security and go to some place where board was not so high to wait for money. You who have never been in Texas, but have always lived in our own proud glorious Illinois don't know how hard a Texan's heart is. When we got all packed up to go, a draft came from Austin for $438 in currency—$438 to pay a debt of $580! I don't ask the A. M. A. to *give* me money, for, thank God, I can earn my own living. I only ask them to lend me enough to keep us from want. I would not ask that much if it were not that our teaching the Freedmen has cut us off from earning money any other way. We have tried to get white pay-schools, but though they own we are the best teachers they have, they will not hire us, because they are afraid "it would make trouble."

We get board with a German family for $15 per month, but if we don't pay at the end of the month, I expect they will tell us to go. There are eight holes in my shoes and ten cents in my purse, so if you can possibly send us money, do so soon, or I shall be barefoot before it comes.

INDIANS.

From M. N. Adams, Sisseton Agency, Dakotah Territory.

Schools Prospering—People Industrious—Buildings Begun.

[These people are a portion of the Sioux tribe that was driven out of the State of Minnesota after the massacre of 1862. Their present advanced condition is due principally to two causes:

1st. Faithful, persistent and wise missionary labor; and

2d. The provision in their treaty by which they receive annuities only in return for labor of some kind. Generally this labor has been for themselves—plowing, fencing, planting and house-building. Thus the annuity has been thrice blessed. The Indian gets day wages, an improved farm with crops, and best of all, habits of industry. If a similar provision had been incorporated in treaties with other tribes, the Indian question would be nearer its solution to-day.]—ED. A. M.

I am happy to be able to state that peace and tranquility prevail among the people at this Agency, and they are generally working well, doing more and better than ever they have done since their settlement here.

The late discipline of some of the ringleaders of the small faction conscripted by savage rule into the reported revolt, has been followed with results conservative and gratifying, fully up to the most sanguine expectations. In this we recognize with devout gratitude the hand of Divine Providence.

The uniform fidelity and earnest efforts of a large majority of the Indians enrolled at this Agency, are all that we could reasonably expect in the midst of so much persistent adverse influence on the part of Gabriel Renville, and some two or three of the old chief soldiers, whom he holds at his bidding.

Our schools on this reservation are prospering finely, except the one taught in Gabriel Renville's district. The Manual Labor Boarding School is about full, and has commenced with some very favorable auspices. The parents and guardians bring their children and place them therein as pupils, subject to all the rules and regulations of the institution, with a promptness, cordiality and abiding purpose to have them educated, that is truly commendable.

As an evidence of the flourishing condition of this people and of their successful efforts to improve their houses, as well as extend and fence their farms this year, they have cut and hauled logs to the mill this winter enough to make upwards of one hundred and twenty-five thousand feet of lumber. We have already sawed for them, of this, upwards of seventy-five thousand feet of various kinds of lumber, chiefly hard wood. Besides those who contemplate putting on shingle roofs and making needed repairs on their log houses, there are twelve applications already, for aid in the erection of twelve framed houses, to be built the coming summer season, on the site selected by the Indians themselves.

Many of the young men have selected quarter sections of land on the reservation, cut and hauled and laid up logs, in log cabin style, ready for the shingle roof, instead of mud or shakes, and are asking their agent for shingles, finishing lumber, nails, windows and doors, and carpenters to aid them in their good begun work of permanent improvements.

By Rev. S. G. Wright.

Happy Death of an Indian Girl.

I am happy to furnish you another instance of the power of the Gospel to enlighten and save the benighted Indian.

Among the converts of the first ingathering at the Red Lake mission, was a girl of about twelve years. We named her Mary. Not long after her conversion her father suggested the propriety of her listening to him while he should teach her a few forms of prayer. "O! I would much rather," said she, "pray from my own heart, and use my own words." She died of consumption. Her sickness was long and painful, but she looked forward in faith to a happy state beyond. As her end drew near, she conversed oftener with the impenitent, especially with those who professed the Catholic faith. Her last talk to them was a few hours before her death. She had swooned away and was supposed to be dead. She finally gave signs of life, and asked for all her relatives, who belonged to the Catholic Church. As they stood around her bed, she said to them: "God has sent me back to life to give you all one more warning. I have been to the brink of the river. I have heard the sweet music on the other side. Angels were near to bear me over, but

my time had not quite come. I had one more work to do, and that is to warn you once more. My friends, you are not prepared for that holy place. O! it is so pure and holy. You are trusting to your prayers and to the priest to save you, while your lives are wicked. I beg you to abandon your hopes and come to Jesus to save you." When she finished her task, she said to her parents and brothers and sisters: "Come now and kiss me, for my work is done, and I am going not to return." In a few moments her happy spirit had fled to the bright land she had before seen.

I love to recall these scenes of missionary life, and I hope in the end to meet this and many other precious souls who were saved through the efforts of the missionaries who went early to that dark land.

CHINESE.

From Rev. Wm. C. Pond, San Francisco, Cal.

Preliminary Survey—Encouraging Reports of School and Religious Work.

Immediately upon receiving my commission as superintendent, I wrote to each of the teachers, and received prompt replies. I am now personally acquainted with them all. I am convinced that they are all capable, devoted and well adapted to their work, and the schools which I have been able to visit, I find doing well. I have made seven of these visits, in each case making a brief address to the pupils, and usually conducting a short prayer meeting with them. Most of my work of this sort has been in this city. The field is widest here, and I can work here without incurring the heavy expense which, under railroad regulations recently adopted, must attend my visits to most other towns.

While in Sacramento on business for our Theological Seminary, I endeavored to call on Miss Sherman, but was not so fortunate as to find her. But I became familiar with her way of working through visits to her school made a year ago, and, as then, so now, her good report among those familiar with her work, is on every lip.

In Stockton, I visited Mrs. Rhoades' school, and found it in a much more prosperous condition than when I saw it a year ago. Mrs. R. is a lady of great energy and earnest piety.

The school in Oakland is prosperous. The church there fosters it most kindly. Several of its pupils are Christians, and three or four are members of the First Church. At my visit to this school I encouraged the teacher to give the more advanced pupils lessons in writing, and an opportunity to study geography and arithmetic. In order to this, I have authorized him to employ an assistant, at a probable expense of about $10 per month. This school still pays its own way, and may continue to do so, even with the added expense.

Miss Hopkins' school in this city continues large and interesting. Several who a year ago were among its most promising pupils are now elsewhere, and some interesting classes are thus nearly broken up. The religious results are very encouraging. Eighteen Chinese in connection with this and the Bethany school (which is a sort of branch of this one,) now have hope in Christ, and are viewed by Jee Gam and other trustworthy Christian Chinese, as truly converted. Their names are enrolled in the Chinese Christian class (concerning which I hope to write you more fully next month.) and this could not be except they had professed a thorough consecration to Christ, and had given their brethren, after a pretty careful scrutiny, reason to believe their professions reliable.

The Bethany school is small, there being at present no Chinese in this part of the city, except such as are employed in families, but it is large enough and hopeful enough to make me feel that it ought to be sustained.

On my way to Santa Barbara, I was able to spend a few moments with Miss Burrows at Santa Cruz. She has been in some doubt whether she were located aright, but I hope that her doubts are dispelled. The number of Chinese in Santa Cruz is not large, but it is likely to be large, and the interest of both pastor and people in our work there, is such as makes me hopeful of good results.

While in Santa Barbara last week, earnestly desiring to do something for the two hundred Chinese there, but scarcely seeing how to get at it, on account of the absence of the pastor, Rev. Mr. Hough, the way was opened for me so well and so unexpectedly, as to

make very sensible to me the guidance of our Master. Quite casually (as men say,) on Saturday afternoon I had an interview with a Congregational brother Mr. B——, and a Presbyterian brother, Mr. O——, the result of which was an invitation to address a union meeting of the Methodist, Presbyterian and Congregational churches on Sunday evening. The meeting was held, and after my address, several spirited speeches were made, and a second meeting was appointed for Monday afternoon, to make definite arrangements to commence Christian work among the Chinese. This meeting was held. Various plans were discussed, and, at length it was unanimously resolved to organize "The Santa Barbara Chinese Mission." How much this will amount to, I dare not predict, but it is the most hopeful beginning I have yet seen in the course of your work here. I made sure, at any rate, of a school. Miss Emma L. Spencer, a young lady of excellent repute, both as a true-hearted earnest Christian, and as an apt and enthusiastic teacher, has consented to take charge of it, under direction of this "Mission," and subject to its appointment.

At Los Angeles I secured only one hour. I succeeded however in finding our teacher, Miss Stewart, and becoming well enough acquainted with her and her work, to make our correspondence in future more pleasant and useful on both sides, than it could otherwise have been.

Jee Gam is working in connection with the schools in Oakland and in this city, and working nobly, as usual. I enclose a programme of a praise service, in which the various Chinese schools of the city united on the evening of the first day of the Chinese New Year. Gam, you perceive, delivered an address. Several of our scholars are among those taking parts. It occurred in my absence, and is reported to me as an occasion of great interest.

I will only add that the more I study this work, the more my enthusiasm rises respecting it. There seem to me to be in it possibilities of good both to our own land and to China, the grandeur of which it is difficult to over-estimate. Our beginning is small, but God has richly blessed us already, and larger harvests, I fully believe, await our reapers in time to come.

FOUNDATION WORK FOR FREEDMEN.

The statement of Rev. Dr. Rust, Secretary of the Freedmen's Aid Society, of the Methodist church, that the Congregational churches are doing more for the colored people of the South than any other denomination, is significant. The Congregationalists have worked the Southern field through the American Missionary Association, and no one, not connected with that Association, has had better opportunity to watch the results of its work than Dr. Rust. He speaks from wide personal observations, made in all parts of the South for the last ten years. It is gratifying to Congregationalists to know that results are justifying the broad catholic Christian purpose with which they have put men and money into this field. With no constituency to call them South as a denomination, they have steadily labored, not for church extension, but for a race; they have tried to reach a poor, ignorant, but eager people, and do the best thing for them—to meet their immediate and most pressing wants by furnishing Christian teachers for common schools, and founding and manning Christian Colleges, and around them gathering and nurturing Christian churches. Methodist churches among the negroes are to the Congregational more than a hundred to one, and the Baptists are probably in twice that proportion, and yet the comparative estimate, as above stated, of work being accomplished at the South, is undoubtedly correct.

Churches founded upon an intelligent faith in the truths of the gospel, and led by pastors capable of teaching the truth without mixtures of gross absurdities, and permanent institutions founded on a broad, undenominational Christian basis, like the colleges at Berea, Atlanta, Talladega, Nashville, Tougaloo and Hampton, which make true Christian manhood their first end, and are constantly sending out classes of young men and women into all the professions of life, but especially as teachers and ministers of the gospel, are the true means for lifting up an ignorant race, because they lift from the bottom. —*Advance.*

American Missionary.

NEW YORK, APRIL, 1874.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

LETTERS FROM THE SOUTH.

Our readers will be interested in the letters we publish to-day of Secretary Whipple, who, with Field Secretary Cravath, is making an extended tour of observation and supervision in the South. One of the encouraging facts he mentions, is the vote of the lower house of the Legislature of Georgia to grant $8000 *annually* to Atlanta University. We learn that the Senate has also passed the bill, and it is now a law.

JUBILEE SINGERS.

The bright career of the Jubilee Singers in Great Britain is darkened at its close by the shadow of death. Mrs. White is dead, the devoted wife of the heroic G. L. White, whose courage and faith led the Singers forth at the first, and whose constant leadership, as musical director, has been so essential to their success. We sympathize with Mr. White in his heavy bereavement, and with the wide circle of afflicted relatives and friends. Mrs. White was the sister of Rev. E. M. Cravath, Field Secretary of the American Missionary Association.

The splendid victory of the Singers has not been won without effort. Toil, travel and constant watchfulness was their part of the battle. The untiring industry, the skill, the tact and energy of Rev. G. D. Pike as the business manager have, in a large measure, contributed to the gratifying results. So constant and engrossing were the cares and duties that devolved on Mr. Pike, that for a time his health was so impaired as to enforce a temporary respite, but the sickness of other assistants, compelled him again to activity, before he had entirely recovered. We trust that by the time these lines reach our readers, the "campaign" of the Singers will have closed without further loss of life or danger to health.

THE HAMPTON SINGERS.

Secretary Whipple, writing from Hampton, refers to the kind invitation extended to this corps of Singers, signed by the prominent citizens of the vicinity, and the officers at Fortress Monroe. We copy the letter from the *Southern Workman*, the neatly printed and well-edited paper published by the Hampton students. The names we omit for want of room:

"To Gen. J. F. B. Marshall: Sir—The citizens of Hampton, Old Point and vicinity, desiring in some way to show their appreciation of the work now being done in the cause of education by the officers and teachers connected with the Hampton Normal and Agricultural Institute, and wishing for an opportunity to acknowledge their indebtedness to the 'Hampton Students' for the musical entertainments given to our community, hereby tender a benefit—the proceeds to go to the use of your institution, the time and place to be chosen by you."

The *Workman* gives Gen. Marshall's courteous reply, and adds some items as to the success of the concert.

"Accordingly a benefit concert was given at Bethesda Chapel on the evening of Friday, January 23, the net receipts of which amounted to $151.50. As on the previous occasion, the house was literally packed, chairs having to be placed in the aisles to accommodate those who could not be seated in the pews. Every report that has reached us confirms the fact that all were highly entertained and even charmed at the exquisite manner in which the 'Students' executed the pieces selected as the programme.

"On the following night they gave a free entertainment at the Soldiers' Home.

"On Tuesday evening, February 3, they took passage on the Bay Line steamer for Baltimore, on their second tour through the North.

"We bid them God speed in the noble work to which they are devoting their time and talents."

We echo most heartily the "God speed" to these representatives of the song and faith of their race.

THE FREEDMAN AS A LEGISLATOR.

The Freedmen have not thus far shown themselves to be successful as legislators and rulers. The results in South Carolina and Louisiana, where they are in the majority are by no means encouraging. These colored people are ignorant and depraved, and are easily made the tools of worse men than themselves. There is no use in denying the facts, and there is little satisfaction in saying that white legislators in the North are also corrupt. Nor is it any relief to know that we must blame slavery as the remote cause. The problem to be solved is not the explanation of causes, but the finding of the remedy.

We see that the Republican party is beginning to be awake to the injury it will suffer if this state of affairs is allowed to continue. Such papers as the *N. Y. Times* are outspoken, and the colored orator, Senator Elliott, has gone to Columbia and warned his friends most faithfully of the danger. All this is well enough, and we hope some present check may thus be put upon the evil.

But the American people must not forget or shut their eyes to the fact that this *is not enough*—a deeper and more permanent cure must be effected. The colored people must be educated and their moral character formed on the Christian model. The nation that freed the slaves and put the ballot in their hands is bound to educate them, and Congress ought to pass Mr. Hoar's bill, or some one like it, giving the avails of the sale of the public lands, for a time, to this great object. If from any technical or sectional objection this measure should fail, the benevolent people of the North should redouble their efforts to extend education among the Freedmen—at least to aid them to be teachers of their own race. And with or without this national aid, for educational purposes, the *religious* culture of this people is a duty which the churches of the North owe to them, and to the future well-being of the nation.

American Christians are enjoined to carry the gospel to distant heathen lands, and they must aid the comparatively intelligent and prosperous West, in the work of evangelization, but have not these ignorant, degraded and tempted blacks, to whom we have just entrusted such power, an immediate and urgent claim?

TEACHERS FOR A NATION.

It is no easy task to furnish school teachers for a whole race of people, especially if the call be made for an immediate supply. This was seen in the recent failure of the bill in the Italian Parliament to establish an educational system in Italy. A correspondent of the *N. Y. Times*, referring to this failure, and the consequent resignation of the Minister of Public Instruction, gives this explanation:

> "The question of elementary instruction presents difficulties not easily to be overcome, and much time is needed to get obstacles out of the way. Were money to compensate them at command, teachers at all competent for such a great work could not be found in anything like sufficient numbers."

This same difficulty, the want of competent teachers, stands in the way of the pressing educational work needed in our Southern States. Virginia probably stands foremost among these States, in the earnest endeavor to supply popular education for its pupils, white and black. The recently published "VIRGINIA SCHOOL REPORT" furnishes some suggestive facts on this subject. The Report opens with a statement of the falling off in the enrollment of the schools, as compared with the year before, of 5,518 scholars. After suggest-

ing some explanations of this fact, the Report adds:

"But there is another set of reasons which must be mentioned. Bad teaching and bad management constitute a far more common cause of decline in numbers. No intelligent parent will damage his child by continuing to send it to a teacher who has on trial been found to be incompetent. I cannot say to what extent these remarks represent the facts concerning our schools. But wherever school officers committed the error of unduly multiplying schools, and thus rendering it neccssary to employ "cheap" teachers, there is no need to go beyond this fact in search of a reason for a decline of numbers."

In another connection, the Report makes this farther statement on this point:

"Nine-tenths of our teachers are yet far below what they ought to be and must become. * * * Most frequently the sad spectacle of misrule and superficial teaching meets the eye, and, what is worst of all, the teacher's poor performance is often satisfactory to him or herself, to the School Board and to the community."

If this hindrance to common schools leads to a decrease in the enrollment in Virginia, what must be the case in the other Southern States? Where are the teachers to be found for that section of our country, and especially for the Freedmen?

The American Missionary Association has been censured for devoting so much of its time and means to the educational work in the South, and it has been alleged that its efforts are no longer needed, inasmuch as the South will support its own common schools! As was said in regard to the Italian schools: "Were money to compensate them at command"—as it is not—"teachers at all competent, could not be found in anything like sufficient numbers." The Normal and higher schools of the A. M. A. *are essential* to the Freedmen, to raise up teachers; and the college, the seminary and the church, to educate ministers, professional and business men, and to elevate the standard of Christian morals in the hearts and homes of the people—in private and in public life.

THE WOMAN'S CRUSADE.

Praying is right; Rum selling is wrong. Women, the wives and the daughters, are the most helpless sufferers from intemperance, and when themselves the victims of the appetite, the most degraded. Who should pray, if not they, for the help of God? Are they to be censured as law breakers for praying in saloons and on side walks, when the liquor dealer was tolerated in steadily breaking the law in the saloon, and leaving his victims in the gutters or on the side walks? But the movement is censured as not in good taste. The world's real reformers have seldom pleased the fastidious, and never will. These praying women are the moral heroines of our age, and have our warmest sympathies.

But it is objected that the results will not be permanent. The Washingtonian reform was, in a sense, transient, yet what incalculable blessings did it bring to many a home—blessings that reach into eternity! So of Prohibition and other measures of reform. Mr. Beecher has well said:

"Although I don't suppose that this battle is to be fought by one generation, so as that it will not be fought over again by the next, and while I regard it as only part of that great battle of the superior man against the animal man, which must, therefore, be continued to every generation, yet in each generation every effort should be made to limit and suppress so great an evil as intemperance, and so great a crime as the making of intemperance."

HOMESTEADS IN THE SOUTH.

We are glad to see a circular of the "Laborers' Homestead and Southern Emigration Society," issued by Mr. Stearns, well known to the public as the author of the book entitled "Black Man of the South." The Society is endorsed

by many eminent philanthropic men in the Northern States. It is intended to promote the industrial interests of all classes at the South, by locating there colonies of farmers, mechanics and others; and to elevate the poorer classes there by providing in each settlement for the educational and religious instruction of all desiring it. Any one wishing further information concerning the enterprise may obtain it by addressing C. Stearns, 31 Congregational House, Boston, Mass.

FISK UNIVERSITY AND THE CUMBERLAND PRESBYTERIANS.

Rev. H. S. Bennett, of Nashville, learning, in a conversation with the editor of the *Banner of Peace*, that no provision had been made by the Cumberland Presbyterian Church for the education of young colored men for the ministry, called attention to the facilities offered by Fisk University for that purpose, and was requested to furnish an article regarding it for publication. He did so, and we copy a few extracts from an editorial in the same paper, showing in what friendly light our Fisk University is looked upon by the Cumberland Presbyterian denomination.

"Since then we have taken considerable pains to examine the claims of this institution, and we are pleased to state that it affords, in our opinion, the best facilities of any we know for the education of the colored people. It has a full Faculty of well qualified teachers who are devoted to their work. All students can here be thoroughly instructed in whatever branch they may wish.

That we might be able to make a correct statement of what is proposed by the friends of the Institution, we requested Rev. Mr. Bennett to furnish an article on this subject which will be found in another column. We would call the attention of our readers to the subject and would request them especially to direct the attention of all colored young men who are preparing for the ministry to the advantages that are here offered."

GAIL BORDEN.

The world has lost a good man by the death of Gail Borden, who died in Bordensville, Texas, Jan., 11, 1874. His inventive genius, after discovering a process for supplying condensed meats for the traveler across the plains, attempted a similar process in preparing milk for the soldier in camp and the sailor on the ocean. His success in this has gone beyond the original purpose, and now supplies the families in town and city. Mr. Borden's benevolence, philanthropy and piety were his crowning traits. All benevolent causes shared his liberality. The Freedmen, especially, moved his sympathies. He erected a school house for them and supported a missionary at his own expense. His home in Texas always gave a hearty welcome to the passing teacher of the Freedmen, and it was his custom to send his carriage to the school, near at hand, on Friday, to bring the teacher to enjoy the hospitalities of his home for the Sabbath. He remembered the A. M. A. with other charities, in his will.

THE FREEDWOMEN.

BY REV. W. W. PATTON, D. D.

Preachers are sometimes accused of not sufficiently considering the female element of their congregations; which yet is largely preponderant. They use the word "brethren," in their appeals, so invariably, that it seems doubtful whether they are aware of the presence and agency of the "sisters" in the church. We remember that, years ago, Dr. Bushnell delivered an address in which, departing from the hacknied custom of eulogizing our forefathers, he set forth the claim of our foremothers to remembrance. It might be going too far, to affirm, as a minister once incautiously did, in our hearing, that whenever the Bible uses the word "men," it means "women;" but it would be

safe to say that usually it includes them.

To apply the idea to our own work, it may be questioned whether the friends of the A. M. A. do not restrict themselves too much to the word "Freedmen." Let us try the feminine form a little oftener, and speak of the Freedwomen. It may stir up needed thought, and lead to useful action. For, let us reflect; there are two millions of the female sex among the freedpeople; and these, partly little girls, and partly mothers and grown up young women, have their own special needs, as to the wants to be relieved and the habits to be formed. And to give them the requisite aid will require teachers of their own sex—self-denying Christian women, who shall go to them for the good of body and soul.

If this be so, these Northern females have a privilege and duty in respect to this work. The American Missionary Association should be especially dear to the "sisters" in our churches, as opening up to them a field peculiarly adapted to their labors, and appealing to their sympathies. Here is where women may help women, directly and indirectly; by prayers, by gifts, by personal effort. There would seem, then, to be a call for the ladies in every church to be active in promoting our cause, for the sake of their own sex at the South. Their help may take a threefold form. (1) Let those who can go to the South, offer themselves to the Committee, as teachers. They will receive but small pecuniary compensation, but they will accomplish great results. (2) Let individual gifts of money be sent by ladies, to be appropriated to the support of female teachers and the furtherance of female education. (3) Let the ladies' societies in the churches take organized action in our favor. It is not wise to multiply societies, but it is often wise for a society to increase the number of its specific objects, thus augmenting the interest felt, and drawing in new members. The Christian work is now too diversified for the ladies to turn their attention undividedly in any single direction. Then let them retain in each church one ladies' society; but let the home work be remembered as well as the foreign, and the Freedwomen at the South be aided as well as the heathen women in India. *Two millions of Freedwomen to be saved!* let that thought stir our sisters in all the churches.

From the "Old and New."

[ABRIDGED.]

NON-PROSCRIPTIVE SCHOOLS IN THE SOUTH.

BY C. G. FAIRCHILD.

(CONCLUDED.)

Those who object to non-proscriptive schools because they will lead to intermarriages should sit and look their phantom fully in the face for a few moments. In the first place, it will not do to base very broad conclusions upon the practices of the slaveholders before the war. In the second place, there are many other influences at work in the same direction, as powerful as non-proscriptive schools would be. Such schools can but partly effect this result. In the third place, if the proscription of the black man is taught and enforced by exclusive schools, there will be a tendency among the more ambitious and prosperous to choose white wives, hoping thereby to be lifted up socially. This has been observed in Hayti. For the same reason, colored women will esteem it in some respects a trophy of honor to gain a white man's attention, even at the price of their virtue. This has been especially marked in the Sandwich Islands.

But a proscriptive school-system should not be considered merely as one of several other marks of disesteem for the colored race. It is certainly this,

but is a great deal more than this. To be shut out from hotels and lecture-halls, and to be assigned second-class accommodations in cars and churches, is annoying and humiliating; but to separate in schools, during the impressible years of youth, those who, in later life, are expected to work, to vote, and to legislate together, and in harmony, is a matter of vastly greater importance. "Whatever you would have appear in a nation's life, that you must put into its schools," was long since a Prussian motto. Powerful as Prussia has proved this influence to be in fostering a love of country, it is far more powerful in the more subtile work of strengthening or allaying social prejudices.

In times past, the negro race has been the exponent of labor at the South; and it is, for many years to come, to be closely associated with it. If, therefore, this race is to be separated from all others in the public schools, and even the youngest children are made to feel that the race is set apart for its special mission and destiny in society, how can we hope to make labor respectable? The old badge of servile degradation will attach to it not only for the black man, but for the white man. Color and nationality have nothing to do with labor. That is a matter of capacity and necessity. This fact, a truly common school system will impress constantly and effectively upon society, and thus relieve labor from a most unnatural and damning stigma put upon it by slavery.

The class-distinctions perpetuated and taught by class-schools infuse a detrimental influence into politics. Black men, no less than white men, should differ on public questions. But such difference cannot show itself in political action to any great extent, as long as there is perpetuated a distinction so fundamental between the white man and the black as that the children of the latter cannot go to school with those of the former. In such a case, class-interests will predominate over those interests which are more general, and less personal. There will be a "black vote," which will become the base of political intrigue and corruption. Such undivided voting populations, in some of our large cities, have worked such mischief, that many good men have despaired of a pure and stable government under universal suffrage. And very many opponents of truly common schools can testify of the ruin which such a political element has wrought already in some of the Southern States. But those can never complain with any justice of such a state of affairs who insist upon making this idea of segregation a leading element in education.

Closely allied with this is the stability and quiet of society. Such marked distinctions in early life as these we oppose will develop in the black breast suspicion, undue jealousy, and restiveness under the perpetuated memory of past slavery and degradation. In the white breast there will be planted a lower estimate of the sacredness of the person and the property of the proscribed race. Arson, pillage, whippings, shooting and stabbing, rape and seduction, will be punished with difficulty, if punished at all. "What's the use of making so much fuss over the murder of Lewis Wilson?" expostulated a Kentuckian with the reporter of the *Courier-Journal*. "He ain't the first nigger that's been killed in Kentucky." The extent of this evil is by no means measured by the injuries committed against the black race. Such a training cheapens the estimate of all life and property. Young men, led on by such facilities into a somewhat liberal education in licentiousness and lawlessness, will not circumscribe their field of action by any demarcation of color. The South has always borne the marks of such training. Duelling, carrying of concealed weapons, inherited feuds, shooting on sight, jail-breaking and lynching are wretched

characteristics of that sunny land. The white race needs, for its own regard for virtue and mutual rights, a higher respect for the virtue and rights of the black race. The peace of society demands impartial laws, impartial courts, impartial respect for person and property; and those will not be secured without impartial schools.

The very pertinent question remains, Whether such schools can ever be secured at the South? It is a hard question to answer. But he who says they cannot be is prompted in his answer by his feelings rather than his judgment. There certainly stands squarely across the road a most precipitous wall of feeling and prejudice. But this generation has seen many such walls melt away under the light of sound reason and common sense. The time was, when a black man was hooted on the streets of New Haven because he wore good clothes. It was an unpardonable assumption of manhood. We can hardly understand such a feeling now; and why should he be considered a dreamer who supposes it may be as difficult for the next generation to understand the present feeling against non-proscriptive schools? Within ten years the blacks have become freemen, voters, legislators, and guests at the National Inauguration Ball. Every step has been attended with opposition and a flutter of apprehension. But the general acquiescence and quiet which have followed every such change is still a matter of astonishment to us. In nearly every Northern college, blacks are not only admitted, but welcomed. Few of the country schools make any distinctions; and every year sees one or more of our large cities abolishing the distinctive colored schools. These changes are all in one direction; and the logic of them is, that truly common schools are, with judicious effort, possible in the South. There is a college in Madison county, Kentucky, with some three hundred pupils, which has had, for eight years past, nearly equal numbers of native-born blacks and whites. They sit side by side in the chapel, in the recitation-room, and college boarding-hall, having no discord within, or disturbance without. The number of its white pupils is increasing; some who were rebels, and are still opposed to its principles, being among its patrons. Another institution in Maryville, East Tennessee, has had some black pupils for years. Not a few country schools can be found where no distinction is made. If all the facts bearing upon this point could be collated, not only the enemies but the friends of non-proscriptive schools would be astonished.

CHINESE IN AMERICA.

Rev. W. C. Pond returns to California, retaining a connection with the Theo. Seminary, and yet devoting a part of his time to our missions among the Chinese on the Pacific coast. He makes a full report of his first survey of his field, and we give, in this number of the "Missionary," some extracts which will be found quite encouraging.

POETRY.

LINES,

Composed for a Christian Freedman to speak at a Sabbath School Concert.

A little child, away down South,
A query oft would make
In thought; to make it with his mouth,
He dare not undertake—
Shall I be free?

The winds blew on, the rivers rolled,
The Seasons went and came;
But naught an answer to him told,
And he remained the same—
Not free! not free!

I long, I long to be a *man*;
I *can't* remain a slave:
Ah! God is working out a plan,
To free, to bless, to save.
Thou *shalt* be free.

Before you all, my friends, to-day,
Who took me by the hand,

And taught me how to read and pray,
In happiness I stand:
For I *am* free.

I've learned from God's own holy Word,
That Christ from sin doth save;
I know that He hath made me free,
No more am I a slave—
I'm "free indeed!"

E. W. H.

FAMILY CIRCLE.

THE SAFE PILOT.

A ship was coming into port with a valuable cargo of precious merchandise on board, and a still more valuable freight of precious lives. When nearing their destined port a heavy storm arose. There was no hope for her, except she could reach the harbor before the heaviest fury of it fell upon her. But alas! her pilot was an incompetent one. He did not know the water through which he proposed to lead them. Their peril was seen from the shore; and soon a pilot-boat with a few resolute men on board set out through the stormy sea to go to their rescue. Soon a new pilot was on the deck, the old one displaced, and the men assigned to their various posts. The captain took the wheel and followed implicitly the directions of the new leader.

The ship was headed directly toward the foaming breakers.

"Shall I put her about?" said the captain.

"Steady," was the calm reply; and in a moment more came the order, "About ship!" The ship sailed steadily through the narrow passage between two sunken rocks, and soon all danger was over and the vessel safely anchored in the harbor.

Oh, what a crowding about that noble pilot, who had risked his life to come to them; who had guided them so steadily, safely, through the storm and the breakers! The captain left the wheel and threw his arms about him in a transport of gratitude. The passengers and crew were all eager to grasp the hand and testify by words and gifts their gratitude to one who had saved them from death. The five hundred and sixty lives lost in the "Atlantic" might have been saved if she had had such a pilot on board.

Do you not think in the last day there will be such a gathering about the great Pilot of souls, who has brought his chosen ones safe into the heavenly harbor? Do you think they can ever forget that he not only risked but gave his life to rescue them? We must begin this song of loving gratitude on earth if we would share in the joy of Christ's ransomed ones in heaven.—*Missionary News.*

RIGHT BEGINNINGS.

We all know how hard it is to go on pleasantly if we have made a bad beginning. Breakfast time gives the turn to the whole day. If father is stern, and mother is cross, if the big brother gives a short answer, or the young lady sister frowns over her coffee, the little children catch the feeling and catch the infection. One discordant note sets the whole household choir jarring. One cross face repeats itself in very many variations. One angry word challenges another.

Let us be very careful to begin right in the morning. Are we careful to pray? Do we open the gates of the day with a petition to the Mighty One, who guards us in life and in death? A little child once said, "I always pray to God at night, because in the dark I want him to take care of me, but in the daylight I don't pray for I can take care of myself well enough then." In very much this spirit some grown people act. They are hurried and worried in the morning; they have overslept; business presses them with manifold vexations and perplexities; many are the excuses they make to themselves for the omissions and abbreviations; but secret prayer and household worship are neglected and the day goes wrong.

Sunny faces at the breakfast-table and a cheerful "good morning" from each to the other are blessed missionaries. They start everything right, and all housekeepers know the value of that. Others who are not housekeepers know it too, and benedictions follow the man or woman who

goes down the street in the morning with a bright look and a word of cheer for every one he meets on the way.—*Christian at Work.*

A LITTLE ACT OF KINDNESS.

One dull Saturday night, the wind blew hard and the rain was beginning to patter against the window-panes and make large drops upon the pavement. It was not very pleasant to be out of doors, but food must be had, and all classes of persons were hastening to get it.

Soon two little colored girls hurried past with an empty basket, and one of them said:

"Oh! be quick, for it's going to rain hard and the chips will be all wet."

"Yes, I'm coming in a minute," said the other, who lingered behind—for what purpose do you think?

Leaning against the lamp-post at the corner of the street was a poor old woman, bent with age and infirmities. In one hand was her market basket, in the other a bundle, and she was trying to open an umbrella. The wind blew against her, the bundle slipped from her poor old fingers, rolling into the gutter, and the umbrella would not come open.

But the quick feet and fingers of this little girl soon set all things right. First, she hastened to rescue the bundle and restore it to its owner, then opened the umbrella and placed it securely in the old woman's hands. She waited for no more, hastening on after her companion, but amid the falling rain the old woman could be heard saying:

"God bless you, my child!"

Ah! it was a little deed, but done so cheerfully and quickly, it showed that the child had a kind heart.

PROFITABLE GIVING.

The American *Bible Society's Record* tells of a collector who called upon a man for his contribution to the Bible cause. He was not a wealthy man, but did his own work on the farm. He looked over his books, and said his contribution would be seventy dollars.

"Why this is remarkable benevolence?" said the collector. He replied, "Six years ago I felt I was not giving enough to the Lord, so I resolved to give in proportion to His blessings, and I hit upon this plan: I will give five cents for every bushel of wheat I raise, three cents for every bushel of oats, barley, etc., ten per cent. for the wool, butter, etc., that I sell. The first year I gave twenty dollars, the second thirty five, the third forty-seven, the fourth forty-nine, the fifth fifty-nine, and this year my Bible contribution is seventy dollars. For twenty years previous my doctors' bills had not been less than twenty dollars a year, but for the last six years they have not exceeded two dollars a year. I tell you, '*there is that scattereth and yet increaseth,*' and '*the liberal soul shall be made fat.*'"

BOOK NOTICE.

HAMPTON AND ITS STUDENTS.

BY TWO OF ITS TEACHERS.

This book, fresh, and in attractive form, from the press of G. P. Putnam's Sons, opens with the pleasant story of the Hampton School, commencing in the romance of 1861, when the first day school was opened at Hampton, Va., with twenty scholars, and the first Sunday School formed by a Missionary of the American Missionary Association, in the deserted mansion of ex-President Tyler, and leading on through perhaps the greater romance of *successful struggle*, to the present condition of the chartered Normal School, that under the leadership of the able and efficient Principal, Gen. S. C. Armstrong, has done so much towards the solution of the question, "What shall be done with the Freedmen?"

The "Interior Views of the School and Cabin" are so life-like and quaint that one unfamiliar with such scenes must find refreshment in their simplicity and pathos. Take for example,

the following extract from the sketch, "Hugging the Old Flag."

"I war dere when de Yankees marched into Norfolk."

"That must have been a great time for your people."

"I tell you what, it war dat. My missis, she tuk fright aforehand, an' move into de country, 'long o' some ob her relations, an' she try for to scare me. 'You'd better come 'long too, aunty,' she say; 'dem Yankees 'll cotch you. Dey's all got hoofs an' horns like de debil, an' dey won't leave a haar on you' head, fo' suah.' I done tell her what 'd dey go to do to an' ol' good for-nuffin nigger like me. Dey wouldn't hab no use for me, I'se thinkin'. I'll stay by de stuff. So she leff me. Dey didn't come for a day or two, but one mornin' I started out soon wid a basket of eggs for to sell, when I heard such a screechin', an' a runnin' an' a hollerin' as ef de day of judgment had come. All de colored people war out in de streets, an' de white ladies war a frowin' down deir best chiny bowls an' pitchers, an' ebery ting dey could lay der han's on, out ob de second-story windows, at 'em, so dey had to take to de middle ob de street, an' dere dey stood all up an' down in rows, a shoutin' an' a hollerin'. An' den I see a great flag, all torn an' dirty, a stretched clar across de street, a hangin' way down most to de groun'. 'What's dat flag?' I say to a man in de crowd. "Dat flag?' he say. 'Why, dat's de Union flag, an' de Yankees is comin'!"

"I tell you I jes' drop my basket ob eggs like I'd been shot, and ran down de street 'thout stoppin', tell I got to dat yer flag, and den I spreads out my two arms wide—so—an' I hugs dat ol' flag up to my bress—so—an' I kisses it, an' a kisses it, an' I says, 'Oh! bress you—bress you—bress you!' "Oh! *why* didn't you come sooner an' save jes' *one* ob my chillen?" An den de Yankees come a marchin' up de street wid de ban' a playin', an' de people a shoutin', an' I war cryin' so I couldn't see nuffin', tell all to once I 'membered what my ol' missis tell me, an' I wiped my eyes, and looked to see ef dey *did* hab horns for sartin'.

"Well did you see any horns, aunty?"

"Go, 'long; dey were, ebery one on 'em, as pretty a gen'leman as you be, sah, an' one ob de Yankee officers on a big white horse see me, an' hollered out to me, 'Dat's right, ol' woman, hug de ol' flag jes' as much as ye wan' ter', an' de soldiers all cheered like mad."

Then follow, in brief, the histories of the Hampton Singers, their loyal work, their singing and building, with extracts from the Students' Journal—and bound with the whole, are some fifty of their Cabin and Plantation Songs, arranged by Thos. P. Fenner, in charge of the musical department at Hampton.

The sixteen illustrations, showing the different buildings and various phases of life in this little settlement by the sea, even to the Winter Quarters in the five canvas tents, add not a little to the value and beauty of the book.

To those who have watched with interest and pride the growth of this Institution, we need hardly commend this book, for its very title will lead them to seek it; but to those who know little or nothing of the work already accomplished, and the plans for the future, in the erection of "Virginia Hall" and the further enlargement of the school, we *would* commend it, feeling sure that they will find much in the volume that will not only give them pleasure, but be suggestive and stimulating.

VIRGINIA SCHOOL REPORT, 1873.

Third Annual Report of the Superintendent of Public Instruction. With Reports of the Virginia Agricultural and Mechanical College, and Hampton Normal and Agricultural Institute. Richmond: R. F. Walker.

In this volume of 227 pages, Dr. Ruffner has embodied a vast amount of valuable information, statistical and financial, in regard to the educational interests of Virginia. We have culled some facts from it in another column, and may hereafter copy more largely.

OBITUARY.

The European mail of March 9th, brought us intelligence of the death, in Glasgow, Scotland, Feb. 20th, of Mrs. Laura Cravath White, wife of Prof. George L. White, Treasurer of Fisk University and Musical Director of the Jubilee Singers. Among the early teachers of the Freedmen in Nashville,

Tenn., was Mrs. White, then Miss Cravath. She assisted in the organizing of Fisk School, now known as Fisk University. While teaching, she made the acquaintance of Mr. White, who was then the instructor in music. After their marriage they continued their connection with the Institution, and have been closely identified with its history. Mrs. White was an earnest, faithful teacher, and possessed excellent judgment and rare tact.

To her no sacrifice was too great to be made for the race seeking advantages and privileges which had been so long denied. During the darkest days in Fisk, she was ever hopeful and earnest, and had words of good cheer for her associates. She was deeply interested in the mission of the "Jubilee Singers," and accompanied her husband and the singers to Scotland, and though in feeble health and with a family about her, she gave much thought to the Singers, and her words or her presence always strengthened and encouraged them. She was a devoted wife, a tender, true mother, a faithful, earnest, consistent Christian. We are confident that Bro. White and the three little motherless children, the Jubilee Singers and the relatives of the departed, will have the prayers and sympathy of the friends of the Association.

RECEIPTS

FOR FEBRUARY, 1874.

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Metamora. M. S..... 1 00
Salineville. Isaiah Burson..... 5 00
Sharonville. J. H..... 1 00
Sullivan. Mrs. M. McC..... 75
Willoughby. Esther Leonard, *for Indian M.*..... 4 00
Youngstown. Rev. J. McC..... 1 00

INDIANA. $1.

Kendallville. Mrs. A. D..... 50
Newville. A. D..... 50

ILLINOIS. $1.469.33.

Amboy. Cong. Ch..... 18 27
Aurora. First Cong. Ch..... 103 00
Blue Island. Rev. S. F. Dickinson, $5. Mrs. H. M. $1..... 6 00
Chesterfield. Cong. Ch..... 11 75
Chicago. Union Park Cong. Ch. (ad'l.)... 11 00
Collinsville. Mrs. E. W. Collins, $10., J. F. Wadsworth, $4..... 14 00
Crystal Lake. Dea. S. S. Gates, to const. Chas. L. Shepherd, Henry F. Gibbs, and Henry M. Healy, L. M's..... 100 00
Deans Corners. G. B..... 1 00
Kankakee. M. S. H..... 25
Kishwaukee. "A Friend," by Rev. J. M. Snyder..... 25 00
La Harpe. Coll. Union Thanksgiving Service..... 6 66
Lyndon. John Hamilton, $7., D. F. Millikan and Mrs. A. S. Patterson, $5. ea..... 17 00
Oak Park. Soc. of Covenanters, *for a room, Tougaloo U.*..... 25 00
Payson. Cong. Sab. Sch..... 13 00
Plainfield. Cong. Ch. to const. Rev. Edward Ebbs, L. M..... 30 00
Rockford. "R. E." $700. "A Friend," 130. 830 00
Saint Charles. C. W. and D. F. $1. ea..... 2 00
Tiskilwa. H. N. Morris..... 5 00
Washington Heights. Estate of Rev. Lemuel Foster by Mrs. Lydia C. Foster, Ex. 238 90
Wheaton. First Ch. of Christ (ad'l.) $5.25. Cong. Sab. Sch. (ad'l.) $6.25..... 11 50

MICHIGAN. $202.73.

Adrian. Plymouth Cong. Ch. $28.53., Mrs. M. E. Mahan, $5..... 33 53
Benzonia. Mrs. S. A. B. C..... 1 00
Benton Harbor. Mrs. E. E. E..... 1 00
Detroit. F. M. Sumner, $10., S. Z. 50c.... 10 50
Grand Rapids. E. M. Ball..... 10 50
Kalamazoo. First Cong. Ch. ($30. of which to const. Miss Mary Montague, L. M)... 72 70
Milford. United Presb. and Cong. Ch. Sab. Sch. $5—Mrs. O. and Mrs E. G. A. $1. ea. 7 00
North Adams. Rev. R. P..... 50
Olivet. Prof. Joseph L. Daniels, *for Straight U.*..... 20 00
Pleasonton. Cong. Ch..... 5 00
South Boston. J. S..... 50
Summit. Cong. Ch..... 5 50
Union City. First Cong. Ch. Sab. Sch. to const. Rev. Warren F. Day, L. M..... 30 00
Warren. Rev. J. L. Beebe..... 5 00

MISSOURI, $11.

Kidder. S. C. Coult..... 5 00
Schuyler. Wm. B. Wills $5., P. M. W. $1. 6 00

WISCONSIN, $141.38.

Appleton. Miss Ann S. Kimball..... 5 00
Beloit. First Cong. Ch. (ad'l.)..... 11 00
Burlington. Plymouth Cong. Ch..... 8 66
Kenosha. First Cong. Ch. (ad'l.)..... 1 00
Metomen. Cong. Ch..... 5 00
Milton. Cong. Ch..... 5 00
Milwaukee. Mrs. James Baker..... 5 00
Monroe. First Cong. Ch. to const. Mrs. Hattie Rood, L. M..... 30 17
Sparta. Cong. Sab. Sch. $28. First Cong. Ch. $8.50..... 36 50
West Rosendale. Independent Ch..... 13 00
West Salem. Cong. Ch..... 21 05

IOWA, $145.36.

Clay. Cong. Ch..... 5 20
Birmingham. E. S. Livingston..... 2 00
Danville. Mrs. Harriet Huntington..... 5 00
Des Moines. J. S. Longley..... 10 00
Grinnell. Mrs. J. C. H..... 50
Hampton. Woman's Cent. Soc..... 5 31
Keokuk. "Signature" $10., Mrs. I. Wilson, $5..... 15 00
McGregor. Woman's Miss. Soc..... 21 00
Iowa City. A. O..... 1 00
Monticello. Cong. Ch..... 5 50
Newton. First Cong. Ch..... 40 00
Osage. Woman's Cent. Soc. $3.55., Mon. Con. Coll. $2..... 5 55
Tabor. Cong. Ch..... 29 30

MINNESOTA, $89.41.

Afton. First Cong. Ch..... 7 00
Minneapolis. Plymouth Cong. Ch..... 12 49
Morris. Rev. J. L. Fonda..... 3 00
Sauk Center. Cong. Ch. *for Theo. Dept. Talladega C.*..... 10 00
Saint Paul. Sidney Phoenix..... 20 00
Plainview. Woman's Cent. Soc..... 3 33
Winona. First Cong. Ch..... 33 59

KANSAS.

Leavenworth. Prof. L. A. Stone..... 2 00

NEBRASKA.

Beaver Crossings. Mrs. E. T..... 1 00
Linwood. Cong. Ch..... 25 00

CALIFORNIA, $12.50.

San Francisco. Mrs. Nathaniel Gray..... 12 00
Round Valley. Miss M. K. C..... 50

NOVA SCOTIA.

Yarmouth. Young Peoples' Miss. Assn. of Tabernacle Ch..... 7 00

SANDWICH ISLANDS

Makawao. Rev. J. S. G..... 1 00

GREAT BRITAIN.

—— Jubilee Singers.....12.736 81

SCOTLAND.

Kilmarnock. Mrs. John Stuart, *for a Teacher*..... 100 00

Total, $24,656 66

Total from Oct. 1st to Feb'y 28th... $120,141 85

WM. E. WHITING,
Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; a mission in AFRICA, in SIAM and in the SANDWICH ISLANDS.

STATISTICS.

CHURCHES: *In the South*: in Va. 1, N. C. 5, S. C. 1, Ga. 8, Ky. 5, Tenn. 4, Ala. 5, La. 9, Miss. 2, Mo. 1, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 56.

INSTITUTIONS: *Chartered in the South*: Hampton Institute; Berea and Talladega Colleges; Atlanta, Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools*, at Wilmington, Charleston, Greenwood, S.C., Andersonvile, Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Texas, Jefferson City, Mo.,19. *Other Schools*, 47. Total, 73.

TEACHERS AND MISSIONARIES—Among the Freedmen 311; among the Chinese 12; in foreign lands 29; total, 352. STUDENTS—In Theology 47; in College Course 56; in Chartered Institutions 1907; in other schools 12,141; total, 14,048. INDIANS under the care of the Association 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below.

NEW YORK . W. E. Whiting, 56 Reade Street.

BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.

CHICAGO . . Rev. W. W. Patton, D. D., 107 Fifth Avenue.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.